WHARTONS Dreame.

Conteyninge an inuectiue a-
gaynst certaine abhominable Caterpillers as Vsurers, Extortioners, Leasmongers and such others, confounding their diuellysh sectes, by the authority of holy scripture, selected and gathered by Iohn VVarton Scholemaister.

(.)

Seneca.

In iuuentute cogitaui bene facere, vt in senectute bene moriar.

Sapien. 3.

The soules of the righteous are in the handes of the Lorde, and the paynes of death shall not touch them.

Imprinted at London by Iohn Charlewood, for Paull Conyngton and are to be sold at his shoppe in Chauncery lane, at the signe of the blacke Beare. 1578.

Peruſed and thought well of, for the correcting of vice, and terrifyinge of the wicked : by theſe following.

John Fox.
Robert Crowley.
William Wager.
Thomas Buckmaiſter,
and others.

To the right Worshipfull Master *Alexander Nowell, Deane of the Cathedrial Church of S. Paules in London,*

Iohn Wharton wisheth the fauour of God, continual health and prosperous felicitie, and after this life to be a Citezen of the newe Ieruſalem, to enioye the celeſtiall bliſſe, of the vnſpeakeable Paradice.

CIcero, *that ſinguler and* famous Orator (right Worshipfull) ſayeth that letters were the moſt worthyeſt things that euer was inuented and found out: For ſayth he, by them is deſcribed the glory of the heauens, the operation of the ſtars, the variety of the Clowdes, & cheefly & moſt principally they preſent the mindes of abſented perſons, cauſing them to common togeather, as if they were in bodyly preſence, ſo theſe my lines (as true ſolicitours of my wel mening, ſhal preſcribe the Badge & Cognoſence of my zeale to your Worſhip: I wayinge (right Worſhipfull) in the Ballance of conſideration your feruent zeale and fatherlye affection extended alwaies to the publiſhinge and ſettinge forth of Gods true religion and doctrine, alſo howe mightelye God hath armed you with the Sword and Breſtplate of his word, to controwle & chaſten the abhominable vices which raigneth at this day in the broode of olde Adam, it pricked me foorth to atempt this my rude and raſh enter-

pryse of dedication, to the curteous expectation of your Worshippes worthynesse, making your Worshippe the onely Father and patron of these my smal prelections, because I haue no other treasure to exhibite and present, but onelye the little Talent of my exile and slender learning, hauinge good confidence in your Worshippe, that all though this be but a poore Senætes gifte representinge a remembrance of a new yeare, (which I wish long to continew best to go forth and most peaceablye to returne agayne to your Worshippe) you haue not forgotten the prettye phrase of Erasmus, *Munera sunt estimanda non suo precio, sed animo donantis*. This and such like notable sayings (Ryght worshipfull) worthy of memory, did encourage and enboulden me, to present vnto you, this my smale & littell volum, trusting as it is presented willinglye, your wonted goodnesse will accept it as gratfully. Thus considering your vertuous studye, and godly exercise, I am lothe to trouble you anye longer, with my rustical and rude sentences, knowing how precious a Iuell Time is, therfore I discharge my pen from tediousnes, bidding your worship in Christo vale.

(..)

Your Worships most humble at commaundement. *John Wharton.*

To the Christian Reader.

THis my treatisse frendly Reader, which (through presumtion that bolde guide,) I do present to thy seuere expectation, doth containe an inuectiue against a sort of dyuelish Catterpillers as Vserers, Leasemõgers extortioners and such others: whose doinges are abhominable in ỹ sight of God, for they are as Cormorantes to the countrey, where they do inhabite, for they haue neuer inough, theyr bellyes are neuer satisfied, and as Catterpyllers to a common wealth blowen in by a Northest wynd, but S. Iames in his fift Chapter, speaketh to such Cormorants in this wise. Go to nowe ye ritch men (sayeth he) weepe and howle on your wretchednes that shall come vpon you, your ritches are corrupt, your garments are motheaten, your Golde and Siluer are caokered, and the rust of them shalbe a witnes against you, and shall eate your flesh as it were fyer. I would to God this saying could be remembred, then there should not be so many couetous parsons as there are at this daye, who are not ashamed to say let vs be euerye one for himselfe, and God for vs all. But if euery one be for himselfe, I feare mee the Deuill will haue them all, for where brotherly loue is not, there must needs be the Diuel: what becomes of the Vsurers coyne, the Extortioners pelfe, the Leasemongers goods, are not theyr chyldren heyers to them who makes as moch waste of them, as euer theyr parentes made spare of them: doth not Pony bring the hoary headded man, and the lustie Youth both to the Diuell: the one for whoreding it vp miserably the other for spending it ryotously, for if lustie youth cannot waste it one waye, he wyl spoyle it another waye, if he cannot consume it in Belly cheare and Carousinge quaffes, hee will

spende

spend it in a doublet with a M. cuts, or els in bands and ruffs, which ruffs shalbe sixe inches deepe: yea if these wyl not serue, he wyll neuer lin shaking of the elbowe, tyl al be gon. Where are these vices most frequented & vsed, but in London? like as the disease that lyeth ranckling and festering in the hart, ransacking euerie lym and ioynt of the body, and by that meanes makes all the members of the same subiect to his infirmitie. So the couetousnes of London, the pride of London, the wantonnes of London, the ryotousnes of London, doth poyson the whole Realme of Englande, and maketh it apte to all wickednesse: But we must needes thinke (good Reader) that there is a seconde Abraham, which maketh intercession for London, or els God woulde haue powred downe his plagues long ago on her: for there was neuer suche Auarice in Sodom, neuer such riotousnes in Gomorra, neuer such pride in Tyre & Sydon, as is in London, at this day. I neuer read that women made Metamorphoses of them selues there, as they do here: Nature hath taught women to go discretelie, and not Ruffianlie, as in Gallie gaskyns and Doublets, and bushie heayres, lyke Lyons: but woulde to God that the fall of other proude Cities might be a Caueat to synfull London. Oh that London would become a second Niniuie, and humble her selfe in sackcloath vnto the Lorde her God, and pray with watery eyes, that Lot may neuer depart out of her: for I am fullye perswaded, that so soone as Lot is gone out of London, God wyll powre downe fyre and brymstone, and be auenged on her, for her great iniquities are ascended vp, before the face of the Lorde: and she must needes thinke, there wyl come a daye of correction which wyl be most sharpe and horrible. What signes and wonders doth God shewe now in these our dayes, and all to pronosticate vnto vs, howe God wyll punish the sinnes of the Fathers: We reade what tokens and wonders the Lorde dyd sende to the Iewes, which dyd foreshewe their ruinous fal and vtter destruction, yet they were so styfnecked

that

that they slept styl in Securitie, & in the ende dyd dye in their sinnes. I do remember that Iosephus, that singuler & famous Historigrapher, who wryteth that there was in Ierusalem a mad man, who seuen yeares before the ouerthrowe of it, ran vp and downe the Citie day and night, crying (Ve tibi Hierusalem,) the Citizens thinking them selues much disquieted with that clamor, they whypt and scorged him, thinking therby to make his franticke head to cease that exclamation: but neyther whypping, scorging, imprisonment, nor manazing wordes coulde make him leue, but styl cryed (Ve tibi Hierusalem.) At last he espying fyre and swoorde approching nære the walles of the Cittie, cryed mainlie out, (Ve tibi Hierusalem, et mihi ve:) such Securitie lodgd in Sodom and Gomorra, theyr worldly felicitie, and voluptuous pleasure, so abandoned, their soyle was so fatte, and store so plentifull, that they cared not for God nor feared his threatnings, the good counsell of olde Father Lot, was nothing regarded amongst them: God seeing their great disobedience, sent downe fyre and brimstone and consumed those places, and all the inhabitaunts thereof, the yong lustie youth, aswell as the hory head, the Prince, aswel as the begger, the conqueror, aswel as the vyle cowarde, the wyse and sage counsaylor, aswel as the simple foolish ignoraunt, yea the yong infaunt, which laye sucking at the mothers breasts was partaker of that destruction. Innumerable lyke Hystories I could shewe here, repeating the fall of many great Kingdomes, and mightie Empyres, through Security, so ougly is that sinne in the sight of God, that therby no estate is spared, but punished, Kings and Tyrars, through that sinne hath bene turned to dust, obliuion for lacke of vertue, roteth them out, from famous memorie, and their vices lyueth in perpetuall Regestrie, and shall blot them out of the booke of the lyuing. I do wyshe that these examples maye be a warning vnto vs, least we being fellowes and companions of the lyke sinne and wickednesse, be also partakers of the lyke rod

and

and punishment: let vs remember that God hath brought vs to a lande which floweth with Milke and Honye, let vs not be as our fore Fathers were, a faythlesse and stubburne generation, let vs be mindful what our God hath done for vs: he hath builded Hierusalem, thrise in hope of amendement, but if (through our syns) it faile againe he wyl neuer set his hand to repayre it the fourth time. What is the cause that we offend God as we do? surely greedy couetousnes, Tulli that eloquent Oratour calleth that synne the mother of mischeffe, for sayth he, it bringeth whole realmes and mighty Monerchies to vtter ruine and decaye, S. Paule also cales it the roote of all euill: for from thence springes many wickednes, as Enuye Wrath, Theft, Periurie, Murther, Contention, and such others, yea greedy couetousnes causeth also the Babinonicall strumpet to continue still in her Laciuious wantonnesse: Couetousnesse, causeth also old auncient Monumentes to bee pulde downe, and places erected in theyr romes to practise laciuious wantonnesse. I may terme them very well doufe cotes, for Venus doues, they set vp salte stones vppon the walles, to inlure Venus byrdes to flie thether. ir. or x. C. will celebrate there on one daye, to taste and see the pleasant delightes, that is there frequented and vsed, there they wil haue, (because they wil lese no time in wantonnes,) their Pallace of pleasure, the wantō epistles of Ouid, the questions of loue, the bowget of merry demaundes, the Bede rowle of filthy ryddles, with innumerable of such bawdie bookes, it greeueth me to terme them so lothsomlye, fewe or none there will haue maister Beacons sweete pomender to smell vnto or haue the Godly Garden to recreate themselues in, no no they are not ashamed to hange out theyr banners of defyence against e suche Godlye documents: there they sytte: their eyes wandering like peregrines glansing here and there, at last fyxeth on some amorous Dame, to whom his chaungeable countenance as a secret messenger,) bewrayeth the lustful affections of his

minde

minde, so that what his tongue for shame dares not vtter, his twinckling eyes, his moueable gesture, shall giue replyes and make manifest his filthy pretended actions, these and such like places, (which mainteineth nothing els but wicked motions,) breedeth a great infection: I meane not such an infection, as bringeth the bodye to the earth, but such I say as will bryng the soule headlong to the diuell. God graunt that all sutche wickednesse maye bee abolished, and quite extinguished, and that we may be found faythfull Stewardes, waiting for the comming of our Lord and sauiour Jesus Christ. Likewise Virgins hauing oyle in our Lampes, then no doubt we shall be of that number. to whome the Lord will louingly say.

Come ye blessed Chyldren of my Father, enioye the kingdome which was prepared for you, from the beginning of the world. And thus I betake my Pen to rest, and thee to the tuition of the almightie.

(.·.)

Thine in the Lorde
John Wharton.

Whartons Dreame.

WHen worldly dangers do draw neare,
VVhich many may oppresse,
And yet the same do not appeare:
Or nothing thoughte of lesse,
A frend he is accoumpted then,
That doth the same disclose,
And thancked greatly of those men,
Ryd from such present woes.
Let VVHARTON then receyue great thankes,
And haue deserued hyer,
For warninge vs of furyes pranckes,
And euerlastinge fyer.

Finis. Thomas Buckmaister.

¶Thomas

¶T. S. *ſtudent in laudem.*

IF thoſe I ſay deſerues to liue in fame,
who toiles by penne, to profit Natiues ſoyle,
Then *VVharton* he of right deſerues the ſame,
who for that cauſe hath made his penne to toyle,
Therfore I ſay, due thankes to *VVharton* yeelde
that giues thee here this fruitfull pleaſaunt feelde.

¶In pretie ſhewe, he playes the Poets parte,
and couertlie obbraydeth naughtie lyues:
He telles full well, of euerie ſinne the ſmarte,
he ſpares no man, nor yet no wanton wiues,
But cloſely nippes their wicked lyues they leade,
euen Poet lyke, as ſequell shewes in deede.

¶By verdit of the ſacred ſcriptures he,
condemnes all ſuch of whome he fyndeth faines,
He ſaw in hell tormented ſore to be:
ſuch was his dreame, ſo ſmothly he complaines
The web of vice, he cloſely here vnwarpes,
in Satire wiſe, he sharply at it carpes.

¶Full well I may compare him for his paines,
vnto the painfull toyling ſeely Bee,
VVho moyleth ſtill, but others reape the gaine:
ſo haps it him, as we may daylie ſee,
But for deſartes, this verdit I do gyue,
thriſe *Neſtors* yeares he and his praiſe ſhall lyue.

FINIS. *Thomas Smith.*

¶ William Vallans of VVhartons Dreame.

IT pleaseth God sometimes,
in Dreames for to declare:
VVhat woes or ioyes for vs a liue,
by him prepared are.
And as some Dreames be good,
so likewise some be vaine:
Proceeding of excesse of meate,
of drinke, of ease, or paine.
Let Pharaoes Dreame suffice,
to proue that Dreames foretell:
The Bakers and the Butlers Dreames,
and Iosephes witnesse well.
Astiages did dreame,
what hap should him befall:
And howe he shoulde by one vnborne,
lose Kingdome Crowne and all.
VVhy maie not VVhartons Dreame,
(good Reader) proue as true?
Since the effect therof be bolde,
is likelie to ensue.
Naie, if you reade the Booke:
then shall you plainelie see:
That those things needes must come to passe,
that therin dreamed bee.
And as he dreamde at night,
the wicked were in hell:
So in the daie time he hath prou'd,
the same exceeding well.
Commende therefore the Dreame,
that after doth ensue:
And eke commennde the man that proues,
his Dreame to be but true.

FINIS. VV. Vallans.

George Rogers of O'Obartons Dreame.

WHat peryll great of lyfe or lym,
what losse of substaunce to?
What daunger can a drousie Dreame,
yput the dreamer to?
Nowe thronge among the theses, and then
he thinkes him selfe to bee:
Among the blouddie, batling blowes,
with legge, slyude off from knee.
Nowe he waues, in wauering ayre:
to hautie Heauens hye:
Where he beholdes, the sacred Ioue,
aboue the Starrie skie.
Nowe he falles to Lymbo lowe,
where griesllie ghosts, do dwell:
And there he sees, each paine that is,
among the Hagges, of hell.
No soner Sopor, steppes aside,
this Dreamer, waketh straight:
He findes it, nothing so, nor so,
his quoyne, do scan their waight.
No brused bone, nor skarre in skyn,
no battayle, nor no bloud:
No launce in legge, no cutte in knee,
he findeth all things good.

G.R. of Whartons Dreame.

He wauers not aboue the wynde,
nor faules to Lymbo lowe,
He fyndes himſelfe, as erſt he went,
to Fetherbed I trowe.
But yet our WHARTON dreamd of late,
a fearefull Dreame I knowe,
To ſuch as vicious liue on Earth,
as ſequell wil it ſhowe.
He Dreamed of the dredfull daye,
and what ſhall happen than:
In Heauen ioye: in Hell he ſawe,
ſtraunge Metaphor of men.
IEHOVAH haughty thundering God,
by IOEL, thus haue ſayde.
My ſpirite Ile breath, belowe on Globe,
that I ſo roundlye layde,
So that your Sonnes, and Daughters ſhall,
as prophets there remaine:
The olde and hory heads, ſhall Dreame,
and yongmen viſions fayne.
OfIOSEPH Iudge of DANIEL deme,
thinck SALOMON the wyſe:
Whoſe extant Dreames as you may geſſe,
do manyfeſt no lyes.
The iudgement iuſt, and true reporte,
of Dreames belongeth then,
Not to the raſh and ſymple ſort,
but vnto diſcreete men.
Yt forceth not, though ſome vpſtarte,
in ARISTARCHVS guiſe.

(VVhoſe

G.R. of Whartons Dreame.

(Whoſe captious ſentence:) I recoūmpt,
to be more bould then wiſe.
Do ſeeke for ſcape or fault to fynde:
our Authour to reproue,
By meanes whereof vnto them ſelfes,
they thinke ech prayſe behoue.
Sutch prayſe, the ſawcye Sowter gaynd
the lyke I yeelde to theſe,
That ſeeketh fourth a ſecond faulte,
in Appelles paynted peece:
Seing the learned doth allowe:
and Scripture witneſſe beare
Of Dreames that doth preſage our ioye
or iminent cauſe of feare.
Let this our VVARTONS dreame take place,
to pleaſure ſutch as will,
Therein applye, theyr paynes to ſee,
ech paſſage, that byn yll.
Our VVHARTON here, hath framde for vs,
a douty dolefull theame:
A carefull thought to thinke vpon,
and namde it VVARTONS Dreame.
VVhere diſcretely, he doth diſcloſe,
ech vice that beareth waye
And taunteth them, with terror which,
ſhall chaunce at lattar daye.
He ſpareth here for no eſtate,
he geueth all their charge:
To take their choyſe the narrowe waye,
or waye that leades at large.

Syth

Syth WHARTON here, for our behouſe,
hath taken all this paine:
Therefore let vs, in recompence,
yelde WHARTON, prayſe for gaine.

FINIS. quoth. George Rogers.

¶ Wharfons Dreame.

Hen Phebus with his foming Steedes
in Chariotes seemd to be,
Beyond I saye our Horizon,
the Antipodes to see:
I hide me fast vnto my bed,
as Nature taught me so,
Morpheus he, so charmed me,
most dreadfull dreamd I tho.

Me thought I hard a trumpet blowe,
which sounded in the skie
And one on rainebow saw I sit,
who very loude did crie:
Come giue accoumpt now euery one,
both hie and lowe quoth he,
And render vp how you haue lyu'd,
now by and by to me.

THe time will come also that the great Prince Michall, which standeth on the peoples side, shall ryse vp, for ther shall come a time of troubles, such as neuer was, since ther began to be any people, vnto this tyme. Daniell. 12.
For the Lorde himsele shall descend from heauen, with a shout, and the voyce of the Archangell and trumphe of God 1. Thes. 4.
Our God shall come, and shall not keepe silence, there shall go before him a consuming fier, and a mighty tempest shal be sturred vp round about him. Psalm. 50.

With that me thought the heauens did roze,
and fyer downe did fall:
And in a twickling of an eye,
consumed then was all.

There went a smoke out of his presence, & a consuming fyre out of his mouth, so that coles were kindled at it. Psalme. 18.

The earth trembled & quaked the very foundation of the Hils shooke, & were remoued because he was wroth. Psal. 18

And fyre came downe from God out of heauen. Apo. 20.

Incontinent the graues did riue,
and yelded fourth the dead.
The Bookes were opte and Barre was layde,
the Diuell then gan to pleade:

And I sawe the dead both great and small stande before God, the Bookes were opened. Apoca. 20.

The sea gaue vp her dead. Apoca. 20.

The houre shall come, that they which are in the graues shall here his voyce and come fourth. Iohn. 5.

The trumpe shall blowe, and the dead shall ryse. 1. Cor. 1

With roaring voyce, and stoutly sayde,
thou hautye God quoth he:
This day see that thou dost not seeme.
a parciall iudge to be.
Then God with him was very wrath,
and threw him downe to hell,
And sayd go Sathan take thy place,
where thou shalt euer dwell.

And the diuel that deceiued them, was cast into the lake of brimstone. Apo. 20.

The good me thought deuided were,
From euill then by and bye,
And sentence Iust pronounced was.
in twinckling of an eye.

For

For thus sayth the Lorde God: Beholde I will looke to my sheepe my selfe, lyke as a sheephard amongst the flock seeketh after the sheepe that are scattered abroade, euen so will I seeke after my sheepe and gather them together out of all places, where they haue byn scattered in the cloudye and darke daye. Ezechiel. 34.

And as for you O my sheepe, sayth the Lord God. I will put a difference among the sheepe, amonge the Weathers and the Goates, behould I wyll deuyde the fat sheepe from the leane. Ezechiel. 34.

When the sonne of man commeth in his glorye, and all the holly Angels with him, then shall he syt vpon the seate of his glorye, and before him shalbe geathered all nations, and he shall seperate them one from an other, as a shepheard deuideth the sheepe from the Gotes, hee shall set the sheepe on his righte hande, and the Goates on his left. Math. 25.

The Angell shall come out and deuyde the good from the euill. Math. 13.

Vnto the good, the Lord did speake.
my pretty Babes quoth he.
Of Father mine beloued deere,
come heather nowe to me.
Enioye my kingdome here I say,
preserued for you longe,
Because on earth ye me confest,
and suffered for me wronge.

COme ye blessed Children of my Father, enherite ye the kingdome, prepared for you from the beginning of the worlde. Math. 25.

Blessed are they that suffer persecution for righteousnesse sake, for theirs is the kingdome of heaven. Math. 5.

If ye be rayled vpon, for the name of Christ, happy are ye, for the spirite of glory and the spirit of God, resteth vpon you. 1 Peter. 4.

Then they assended vp to heauen.
moste glisteringlye in syght.
The Angels songd most ioyfullye,
and welcom'd them a right.

THe wyse, such as haue taught others, shall glister as the shininge of heaven, and those that haue instructed the multitude shalbe as the starres, worlde without ende. Daniel. 12.

The righteous shal shine as the sparkes that run through the red bush. Sapience. 3.

The iust men shall shine as bright as the sunne in the kingdom of their Father. Mathew. 13.

The wicked ones appeared then,
as blacke as potshardes be:
Lamenting sore, that they were borne,
that wofull day to see.

THe wicked is kept vntill the daye of Distruction, and the vngodly shalbe brought fourth to the day of wrath. Iobe. 21.

Their knees shall tremble, and all their loynes shalbe weake, and their faces shalbe as blacke as a pot. Ioel. 2. Nahum. 2.

They

They wisht the hilles might couer them,
from presence of the Lorde:
Their mothers wombe and pap also
they curst with one accorde.

O Ye Mountaines fal on vs, and ye Hilles couer vs, from the presence of him that sits on the seate, and from the wrath of the Lambe, for the great daye of his wrath is come: And who can abyde it? Osee.10. Luke.23 Apoca.6.

The wicked shall say, O cursed be the day wherin I was borne, vnhappy be the day wherein my mother brought me forth. Ieremy.20.

O mother alas that euer thou didst beare me. Ieremy.25.

To them me thought most furiously.
the Lord did speake and say,
Go wicked ones of Sathans brood,
where fier burneth aye.

THe Lord shall speake vnto them in his wrath, and vexe them in his heauy displeasure. Psalm.2.

Saying. Departe from me, ye cursed into euerlastinge fier, which is prepared for the Diuell and his Angelles. Math.25.

For I tell you, I knowe you not whence ye are. departe from me all ye workers of iniquities. Luke.13.

At that same word most suddainely,
the wicked ones downe fell:
By dombe assigned, to lower partes,
with Sathan aye to dwell.

THe wicked spend their dayes in wealthynes, but sodainly they go downe to hell. Iob.21.

I seing all consumed quite,
and world confus'd to be:
I was desirous then me thought,
king Plutos realme to see.
I hyed then to Charons Bote,
and past the Stigian lake,
A penney then to pay my fayre,
to boteman I did take.
To Plutoes Court I hyed then,
where dampned soules do dwell:
And comming to the gate, I found,
a number great to tell.
I did demaunde wherfore and whye,
the soules stayde prealing so,
Quoth one such store there is within,
that they in cannot go,
At last me thought I entered in,
by Cerberus that Cur,
To whom I gaue a priuy bribe,
to stench his baulinge stur.

By the qualifyinge of Cerberus with a bribe, is paynted out the abuse of those that bee in office and aucthority, who will for a priuye bribe or greasing in the hande, neglect theyr office and duetye, and be blind of both eyes. But S. Paule wils him that hath an office to looke to his office, and as for taking of bribes, they are warnde to the contrarye, by erpresse wordes in the holy scripture, thou shalt take no bribes. Exod. 23.

That don to Pluto then I went,
and founde his maiestye,
Tourmentinge those that here on earth,
theyr liues led wickedly,

Of him I licence crau'd to passe,
throughout his realme in rest,
Because I was not mortyfy'd,
he graunted my request,
I yelded Pluto harty thankes,
for his great courtesye.
Nowe will I tell such thinges I saw,
with his great maiestye.

As I did walke through Plutoes Court,
(by licence genen to me,)
A Coleblack ougly lothsome place,
most fearfull I did see.
Where fyre aye did neuer slake,
which brimstone boyling chere:
And skriking eryes, with gnashing teeth,
a dolefull noyse to heere.

THe Children of the kingdom, (meaning ỳ wicked,) shalbe cast out into vtter darkenesse there shalbe weeping and wayling and gnashing of teeth. *Math.* 8.

The Hellysh Hags did neuer lin,
tormentinge of them sore,
With ougly Pawes in yrefull wyse,
by iudgement geuen before,
I asked what they were that there,
such tormentes did sustayne,
Replye was made, that they were sutch:
which did the poore disdayne.

HE that turneth his eyes from such as bee in necessitye shall suffer great pouertie himselfe. Prouerbes. 28.

Despise not thou the Iuste poore man, neither magnifye their tch vngodly, Ecclesiasticus, 10.

Whylste

Whilst that they liued in this worlde,
Depriuing them of right
In yeelding wrong continually,
by verdit of their right.

THou shalt not hinder the right of the poore, that are among you. Exod. 23.

And they I learnt were gentlemen,
as I remember wel:
Who were of great renowne and fame,
when they ons earth did dwel.
They in this life endeuored,
to poll and pil the poore:
Abridging stil dame Iustice lawes,
for to augment their store.
They made their Medowes very great,
and al for their owne health:
By hedging of the commons in
and robd a common wealth.

THe vngodly sayeth common, let vs inioye the pleasures that be present, and let vs soone vse the creatures like as in youth, we wil fyl our selues with good wine, we wil crowne our selues with roses afore they be withered: there shalbe no fayre medow, but our lust shall go thorow it, let euerye of you be partaker of our voluptuousnesse, let vs leaue some token of our pleasure in euery place for our portion, else get we nothing. let vs oppresse the poore righteous, let vs not spare the widow ne olde man, let vs not regard the heades that are graye for age. Sapience. 2.

They

They ioyned house to house also,
and made theyr Mansions fayre:
But wo alas they cryed there,
they gayned that for share.
Such as they were accursed be,
as Esay sheweth plaine:
That ioyneth house to house, thereby
theyr brethren pooze to paine.

WOe be vnto you that ioyneth house to house, and bring one land so nigh vnto another, tyl ye can get no more grounde: what (sayth the Lorde) wyll ye dwell vpon the yearth alone? Esai 5.

NOwe as I stood styl gazing on,
these Caytiues, I did see
(In turning of my head aside,)
another place to bee.
Not distaunt from the other sarre,
of which before I spake:
Where Tysyphon that angrie hag,
her snakish heayres dyd shake.
And rouled vp and downe the den,
styl breathing venom out,
From mouth of hers: wherewith she staynd,
the dungeon rounde about.
That place was ful of Vserers,
Extorcioners, and sutch:
As lyue here nowe in these our dayes,
which makes of money much.
So that they coumpt of it their God,
as I maye well auowe:
And puts it forth to occupying,
they care not where nor howe:

If they a double gaine maye haue,
to them repayde againe:
And bandes thrise doubling the sum,
for to returne the same.
A numbre of such cutthroates be,
euen nowe who wyl not sticke:
To saye by vse, thrise more they gaine,
then by theyr Arte they gett.
A fowle great rout of these were there:
I meane within that Cittie:
Where as blacke Pluto neuer yet,
extended any pittie.
Lamenting sore theyr wicked lyues,
that in this world they lead:
And curst the daye and eke the howre,
wherein they fyrst were bread.
They in this world such like to them,
regarded nothing that,
They were so puffed vp with quoyne,
they could not see for fat.

THou shalt not hurte thy neighbour by Vserie of money, or by Vserie of Corne: nor by Vserie of any thing whereby he may be hurted withall. Deutero. 23.

If thy brother be waxen pore, and fallen in decay with thée, thou shalt relieue him: but the Straunger and the soiourner, that he maye lyue with thee, and thou shalt take no Vserie or vauntage: but thou shalte feare thy God. Leuiticus. 23.

If thou lende money vnto thy neyghbour, thou shalt not be as a tyraunt vnto him: neyther shalt thou oppresse him with Vserie. Exod. 22.

Saint Paule wryting to Timothe, sayth, that couetousnesse

nesse is the rote of all euyll. 1. Timoth. 6. And in all his Epistles he warneth vs to take hæde of Vserie.

When I had vieude these Vserers,
and seene their punishment:
We thought I heard an other noyse,
and thether then I went.
There did I finde a company,
but wot ye what they were?
Forsooth they cal'd them Leasmongers,
as I by talke did heare.
There Megara was not slacke,
her businesse she did plye:
With blood red tooles continually,
those helhoundes she did frye.
A many of them at this daye,
in Brittaine soyle doth dwel:
Whom God wyl fling (for theyr desarts)
downe to the pyt of hell.
They chop and chaunge, and Leases catch,
and hoyseth vp great rent:
At generall Sessions I do feare,
for it they wyl be shent.
The houses that did lately goe,
but for a Marke a yeare:
For Nobles seuen they do goe nowe,
howe do ye lyke this geare.

THese are the wayes of such as be couetous, the one would ravish anothers life. Prouer. 1.

Christ sayth, take hæde and beware of couetousnes, for no mans lyfe standeth in the aboundaunce of the thinges

which he possesseth. Luke. 12.

O wo be vnto them that imagine to do harme, and do vse vngraciousnes vpon their beds, to performe it in the cleere daye: For they are against God when they couet lande, they take it by violence, they robbe men of their houses. Mich. 2.

Wo be to their soules, for they shalbe heauily rewarded. Esai. 3.

But forewarde nowe to prosecute,
another sort I sawe:
And they as I enquyred there,
were called men of Lawe.
Which vsed parcialitie,
whylst as they lyued here:
In fyrie boyling pittes they were,
perplexed styll with feare.

These are the sayings of the Wyse: It is not good to haue respect of any persons in Judgement. Pro 24.

Thou shalt not fauour the poore, nor honour the mightie, (that is, thou shalt vse no parcialitie.) But shalt iudge thy neighbour righteously. Leuiti. 19.

Learne to do ryght, & apply your selfes to equity. Esai. 1

Judge not after outwarde appearaunce, but Judge vs righteouslie. John. 7.

¶ Next lowring in place where they,
whom Marchaunts we do cal:
The Feendes with skouling streaming eyes,
did execute their thral,
On them continually me thought,
for synful sinne they vsde:
When as they dyd inioy this worlde,
and Natiue soyle abusde.

As blacke as potshardes be, they laye
most lothsome in theyr den:
Where Fellons were that in theyr life,
did robbe and steale from men.
I made inquest what was the cause,
that they stayed in that place:
One sayde, as Fellons, them we coumpt
for sinne more worse and base.
Because that Countries theyrs they robd,
an other to enritch:
I feare me al were not in hell.
but lyues a number sutch.

TVllie saythe, that Nature did not onelye procreate and bringe vs forthe, for our selues, for our Parents, for our friendes, for our kinsfolkes, but especially for the wealth of our countrey. Howe dw we transgresse the Lawe of Nature, when we go about to rob our countrey, making an occupation of it. Officia. Lib. 1

Mooke from thence I did beholde,
a number great to be:
Promoters they were calde by name,
Report so tolde to me.
Fast lincked hande to hande to them,
were such, we Summers name:
As Catchpoules there, they coumpted them,
lyke smart they did sustaine.
These two were daylie fed with bribes,
or else they woulde abuse,
The Creatures on the earth, therfore
so did the Feendes them vse.

Intollerable paines they felt,
incumbred styl with feare:
The furies all continuallie,
theyr caraine corps did teare.

THou shalt take no bribes, for bybes blindeth the prudent, & peruerteth the words of the righteous. Exod. 23
Thou shalt not go vp and downe, a privie accuser among the people: neither shalt thou helpe to shed the blod of thine neighbour, I am the Lord. Leuiti. 19.

Nere vnto them, were they that erst,
lyude in vnlawful lust:
Sorcerers, Rapes, and filthy strewes,
theyr names were so discust.

THe fearefull and vnbeléeuing, and the abhominable, and murtherers, whoremongers, and sorcerers, & Idolatours. and all lyers, shall haue theyr partes in the lake which burneth with fyre and brimstone. Apo. 21.

There I espied periurers,
which did them selues forsweare,
(For lucer sake,) yea such I saye:
that did false witnesse beare.

A False wytnesse shall not remaine vnpunished: and he that speaketh lyes shall perish. Prou. 19.

Joynde to those were dronkards vyle,
and bellygods I saye:
And swearers eke which did blaspheme,
the name of God alway.

¶Gluttony

GLuttonye is the worke of darknesse, therefore sayth Saint Paul: Let vs cast away the works of darknesse: Let vs walke honestly as it were in the daye lyght, not in eatyng and drinckyng, neyther in chambering & wattonnesse. Rom. 13.

Ye shall not sweare by my name falsly, that thou defylest not the name of thy God, Iam the Lord. *Leuit.* 19.

I say vnto you sweare not at all, but let your communication be yea yea, nay nay: For whatsoeuer is more then that commeth of euyll. Math. 5.

Nigh to them were Rebelles stoute,
that nilled to obeye:
Theyr Prince: and traytors eke, that sought
theyr Countreys great decaye.

LEt euery soule submit himself vnto ẏ higher powers, for there is no power but of God, and who so resisteth the power, resisteth the ordinance of God: and do purchase to themselues condemnation. Rom. 13

Obaye them that hath the ouersyght of you, and submit your selues vnto them. Hebrues. 13.

Feare God and honour thy prince. 1. Pet. 2.

Lazie Rogges which would not worke,
were there, but lyue on spoyle:
And Pirotes, that sometime on Seas,
by robbing kept a coyle.

THe waye of the slouthfull and lazye, is as it were hedged in with thornes, & his sluggishnes in haruest bringeth him selfe to confusion. Pro. 10. &. 15

Saint Paul in his Epistle to the Thessal. Willeth vs to labour with our owne hands. 1. Thes. 4. &. 2. Thes. 3.

God

God in ould tyme sayd to Adam, thou shalt eate thy bread with the sweat of thy browes Gen 3

Wo be vnto you, O ye vngodly, which hath forsaken the law of the highest God: if ye be borne, you shalbe borne to cursing, if ye dye, the curse shalbe your portion, be ashamed of theft before thy neighbour. Ecclesiasticus, 41.

Thou shalt do thy neighbour no wrong, neither robbe him violently. Leui. 19.

It is written, thou shalt not steale. Exod. 20.

Cursed is he that continueth not in all the words of the lawe to do them. Deute. 25.

A sorte of Banckroutes sawe I there:
some of them I did knowe,
Which fared daint'ly in theyr lyues,
by sweat of others browe.
All these laye frying in a hole,
not far from Tartars denne:
The terror they sustained there,
can not be tolde of menne.

IT is better to go into the house of mourning, then into the house of banquetting. Ecclesiastes. 7.

Wo be vnto them that ryse vp early to folow dronkennesse, and to them which continueth so tyll night, tyll they be set on fire with wine. Esai. 5

Bee not thou a wine bibber, for wine hath destroyed many men. Ecclesiasticus. 31

¶ In Tartar I espyed those,
that hurded vp great treasure:
By powling, bling much deceipt,
not geuing waight and measure.

Theyr

Their plagues were verye horrible,
as we full well may gesse:
The Bugges alwayes molested them,
more worser then the rest.

BEtter is it to haue a litle with righteousnes, then great rents wrongfully gotten.

A true measure and ballance are the Lordes, he maketh all waights. Prouerbes, 16.

Thou shalt not haue in thy bag two manner of waightes a great and a small, neyther shalte thou haue in thy house diuers measures, a great and a small, but thou shalt haue a true and a iust measure that thy dayes may be lengthened in the land which the Lorde thy God giueth thee, for all that doo vnrighteouslye, are abhomination vnto the Lord thy God. Deutro. 25.

Giue good measure prested downe shaken together, and running ouer, for loke what measure you meete, the same shalbe met to you agayne. Math. 7. Luke. 6.

I leauing them on leaft hand turnd,
abroade, plaine path I founde:
Directing to a pitchie place,
where woful wights abounde.
Sorowing there continuallye,
by destinies so giuen:
For sleeping in securitie,
that fowle and filthy sinne.

ARyse and get ye vp, against yonder ritch and careleſſe people (sayth the Lorde) which haue neyther gates, nor dore barres, but dwell alone. Ieremy. 49.

We haue gone throughout the worlde: and beholde, all sleepeth in securitie, and are careleſſe. Zacha. 1

Heare nowe therefore, thou wylfull that fytteth so careleſſe, and ſpeaketh thus in thy harte: I am alone, and without me there is none. Eſai. 47

Thus ſayth the Lorde of Hoſte: I am exceeding ielyous ouer Ieruſalem, and Sion, and ſore diſpleaſed at the careleſſe people. Zachari 1.

And they that in theyr lyfe time earſt,
vſde prodigalitie:
Not caring for theyr God and Lorde,
but al on ioyaltie.

VSe not the company of a harlot, and come not nigh the dore of her houſe, leaſt thou geueſt thine honour vnto an other, and thy yeares to the cruel: yea, leaſt thou morne at the laſt, when thou haſt ſpent thy body and goodes, and then ſaye, alas why hated I correction, why dyd my harte deſpiſe nurture: alas, I am come almoſt into all miſfortune in the myddeſt of the multytude, and congregation. Prou. 5.

The preacher ſayth that one Unthrift and Prodigall ſpender deſtroyeth much goods. Eccleſiaſtes. 9.

Ye haue lyued ſayth the Apoſtle in pleaſure on the earth and in wantonneſſe, ye haue norriſhed your hartes as in a daye of ſlaughter. Eames. 5

But I wyll tel you, as I haue tolde you before, that they which commit ſuch things ſhall not inherite the kingdom of God. Gala. 5

Them that here frequented pryde,
and did in it excell:
Stayd there, a place aſſygn'd to them,
for euermore to dwell.

Moſt

Most of them, were female kinde,
as I coulde wel discerne:
For vsing pryde excessiuelye,
so I by talke dyd learne.
They pleasure dyd enioye at wyll,
whylst here they dyd remaine:
They wanted nought that might be got,
no care they dyd sustaine.
Here they glyded on the grounde,
and baunt lyke peacocks proude:
But there with verment they did lodge,
and glad them selues to shroude.
Theyr faces fayre they painted here,
and fryzeled fine theyr heayre,
With curled knots, but to beholde,
most loathsome lay they there.

PRyde is hatefull before God and man, the beginning of pryde is to fall awaye from God: and why? his harte is gone from his Maker, for pride is the originall of all sinne. Ecclesiasticus. 10.

I exhort women, that they arraye them selues in comly apparell, with shamefastnesse, and discrete behauiour, not with brodered heayre, trimmed with golde, but as it becommeth women that professeth godlynesse, through good workes. 1. Timo. 2.

Seing the daughters of the earth are become so proude, and come in with stretched out necks, & with vaine wantō eyes, sæing they come in tripping so nicely with their fæt: therfore shall ỹ Lord shaue their heads, & make their beauty bare in that day: yea the Lord shal take away their gorgiousnesse of their apparell, & spanges, cheynes, partlets, collers, & bracelets, the godly flowred hyde and broydred

rayment, Brooches, Headbands, Rings, & Garlands, holy daye cloathes, with theyr fine loking glasses, & in steede of good smell there shall be stincke among them, and for theyr frizeled heayre there shall be baldnesse. Esai. 3.

With them I sawe a many mo,
which vsed for to swell:
Enuiously at neighbours theyrs,
when as they prosperd well.
All these dyd feele lyke punishment,
most horrible to tel:
I dyd not see assuredlie:
a worser plague in hell.

THrough enuie of the diuell came death into the worlde: for when he sawe that man was in happie and good estate, he tempted man and ouercame him. Sapi. 2.

Thou shalt not enuy thy brother in thy hart. Leui. 19.

Wherefore laye away all maliciousnes 1. Peter. 2

If we lyue in the spirite, let vs walke in the spirite: let vs not be vaine glorious, prouoking one another, and enuying one another. Gala. 5

I wading further founde a place,
where hoarie heads did lye:
Whom aged yeares had crooked vp,
bedrencht in myserie.
I ask'te what were the crimes that they,
committed had to God:
Because they did not educate,
theyr children with the rod.
But brought them vp most wickedly.
so one to me dyd tell:

And therefore they do suffer paines,
continually in hell.

NUrture thy Sonne with correction, and thou shalt be at rest: yea, he shall do thee good at thy hart. Pro. 29

He that spareth the rod hateth his sonne, but who so loueth him, holdeth him alwayes in nurture: with holde not correction from thy chylde, for if thou beateth him with the rod, he shall not dye there of. Pro. 13.

An vntamed horse wyll be harde, and a wanton chylde wyll be wylfull, if thou bring vp thy sonne delicately, hee shall make thee afrayde, and if thou play with him, he shall bring thee to heauinesse: laugh not with him, least thou wepe with him also, giue him no lybertie in his youth, and excuse not his follie, bowe downe his necke whylst he is young, and hit him vpon the sydes, whylst he is but a chylde, least he ware stubborne and giue no force of thee, and so shalt thou haue heauinesse of soule: Teach thy chyld and be dilygent therein, least it be to thy shame. Ecclesiasticus. 30.

From them I went (me thought) and founde,
a place both large and wyde:
Where women were innumerable,
which by the tongues were tyde.
For brawling, scoulding, and such lyke,
a many dyd I see:
And such were hanging there, which woulde
theyr husbandes maisters bee.

IT is better to dwell in a corner vnder the house top, then with a brawling woman in a wide house. Prou. 21.

A brawling woman, and the rofe of a house dropping in a raynie daye, may well be compared together. Pro. 27

Women submit your selues vnto your owne husbands, as vnto the Lorde: for the husband is the wiues head, euen as Christ is the head ouer the congregation. Eph. 5. Col. 3

Let the wiues be in subiection to their husbandes, that euen they which beleeued not the worde, maye without the woorde be wonne, by the conuersation of the wyues, whyle they beholde your pure conuersation coupled with feare. 1. Peter. 3.

I leaft them all and further walkt,
a furlong of and more:
And founde a number great that laye,
their sinnes lamenting sore.
For executing tyrannye,
on Gods elected choyce:
Bicause their Christ they shoulde forsake,
with harte, with tongue, and voyce.
These therefore suffered there in hel,
vyle plagues and tormntes great:
The Haggish Hagges with fyrie brands,
their synful soules dyd beate.
They hould and cry'de so terrible,
that hell therewith dyd shake:
Their clamour terrify'de me so,
that I for feare dyd wake.

Ye haue heard howe Antichriste shall come, euen nowe are many Antichrists come already. 1. Iohn. 2.

The Lorde Jesus shall render vengeaunce vnto them that be persecutours, knowing not God, and that obey not his Gospell, he shall punish them with euerlasting damnation, from the presence of the Lorde, and from the glorie of his power. 2. Thes. 1.

And the beast was taken, and with him that false Pro-

phete

phete that wrought myracles before him, with which hee deceyued them that receyued the beastes marke, and them that worshipped his Image: meaning the whole Empyre of Antichriste, the Romish rabell, as Pope, Cardinal, Bishoppes, Monkes, baldeshoren Prieستes, greasie Friars, and such lyke, which haue bene enimies alwayes to the Church of Christ, these were cast into a lake that burneth with fyre and brimstone. Apoc. 19.

FINIS.